

## *Notes and Queries*

### **The Albany Connection**

#### *Fynns and Cane*

In our last issue we drew attention to the part played by 1820 Albany settlers in the rumbustious business of white pioneering in Natal. These comments have elicited an interesting response from Mrs. Margaret Rainier of East London, who writes:

The biographical sketches of notable English immigrants to early Natal in the fourth issue of *Natalia*, and your editorial article drawing attention to the close association between some of them and the Albany settlers of 1820 prompts me to send you a brief footnote to this theme. Although the information I have is incomplete, it is possible that there was some family relationship between John Cane and Henry Francis Fynn.

While preparing Sophia Pigot's Journals for publication in the Graham's Town Series, Mrs. Rainier became engaged in correspondence with the late Mr. Frank Newnes of Bulawayo, who was interested in the settler John Brown and his family, 'fellow passengers with the Pigots in the *Northampton*, and mentioned several times by Sophia'. In a letter, dated 6 January 1969, and now in the Albany Museum, Mr. Newnes provided Mrs. Rainier with the following information based on 'research in genealogical records in South Africa and in London':

John Brown's wife's maiden name was *Ann Cane*. She was born in London on 16 May 1790, and they were married at St. Ann's, Westminster, on 26 October 1812. Their children were:

*Elizabeth*, born 1815 (in London?), who became the wife of Edward Chapman Leonard, and died in 1859.

*Ann*, born 17 September 1817 (in London?). She married *Henry Francis Fynn* (no date given), and died at the Swart Kei on 30 June 1839, while he was stationed at Tarka Post.

*Christianna*, born 12 September 1821 (in Grahamstown?); became *Fynn's 2nd wife*.

*George*, born 1 June, 1827.

Brown himself seems to have been a character who would have felt at home with some of the more colourful of the white pioneers of Port Natal. When he sailed for South Africa he was accompanied, Mrs. Rainier says, not only by his wife, but also by his mistress, Charlotte Whitfield, 'who travelled as his sister', and whose descendants bore her surname — a fact 'which has confused both Cory and Metrowich'. After landing at Algoa Bay, Brown 'settled at the Clay

Pits in Albany, near Thomas Mahony, a notorious tough, and both were killed at the outbreak of the 1834-5 war.'

### *Strachans and Hulley's*

Mrs. Rainier is now engaged in another study in which the bonds between the English-speaking settler families of the Cape and Natal will feature. She writes:

Links between Natal and Albany were, as you say, very close. I find myself actively interested in both, as I am writing a biography of my grandfather, Donald Strachan, a Byrne settler and a pioneer in East Griqualand, whose wife was a daughter of Richard Hulley, interpreter to Francis Owen and subsequently a Methodist lay missionary in the Transkei. Thus I am trying to make my way among people and events connected not only with Natal and the Cape, but also with the Griqua and the assorted African peoples in and around 'Nomansland'. The literary sources are widely dispersed and not systematically listed. But of course the fascination of this challenging subject is enormous.

Readers with information that may help Mrs. Rainier should write to her at the following address: 10 Lower Ridge Road, Bonnie Doon, East London, 520L. There should be many persons in Natal and East Griqualand with something to contribute.

### *Fynns and Southeys*

Another writer who has explored the ramifications of settler family history is Marjory Davies, whose book *Twin Trails: the Story of the Fynn and Southey Families* has recently been published by K. B. Davies and Company of Salisbury, Rhodesia. As is indicated by the following excerpts from the publishers' brochure, the book is an extended case-study of what we have called the 'Albany Connection':

The author's researches over the past eight years led her to realise that many descendants of the 1820 Settlers were related, or connected, to her family, the Fynns on her father's side, and the Southeys on her mother's side. Amongst these families are settler names such as Hoole, Dick, Rubidge, McDonald, West, and many others. The book will be of interest to members of these families spread out through South Africa and Rhodesia.

The book traces the early history of the two families in England, the part they played in the history of South Africa from George Southey, the leader of a party of 1820 Settlers, to the role of Henry Francis Fynn, one of the first settlers in Natal who negotiated concessions with Shaka and Dingaan.

The movement of the family from South Africa to Rhodesia is recorded, and also the part played by the Fynns in the Public Service of this country and by the Southeys in the farming and mining communities.

The history of these two families will have a wider appeal to the general public, for their story is an integral part of the history of South Africa from the days of the 1820 Settlers, and of Rhodesia from the early days of the Pioneers.

### Livingstone Mementoes in Natal

If there was movement of families with Albany and Natal connections to Central Africa in the nineteenth century, there was also a reverse flow, as is illustrated by two small paintings, of considerable Central African interest, which have recently come to light in Natal. Painted by the Rev. Mr. Clark, they show Alfred Adams in David Livingstone's camp on the Shire river about 1862. So far nothing is known of the artist except that he later lived at Wynberg.

Alfred Adams came to Africa as agricultural assistant to Charles Mackenzie's Central African mission in 1861. When this enterprise failed and Mackenzie's successor, Tozer, moved the mission to Zanzibar, 'Boy' Adams resigned. Meanwhile, the late bishop's sister, Anne Mackenzie, had raised funds to found a new mission in Zululand, and she paid Adams's passage from Mogomeru to Kwamagwaza, where he became assistant schoolmaster, assistant builder, and general assistant to Rev. Robert Robertson.

Adams became a fluent Zulu linguist and a friend of Cetshwayo, who later gave him a grant of land on the Tugela. During the Anglo-Zulu war, the mission stations were evacuated to Natal, much against Adams's will. But before long he returned to Zululand, and shortly after the troops were stationed at Eshowe he set up a store to supply the needs of the soldiers.

It is hoped to publish illustrations of the Shire river paintings in the next issue of *Natalia*. In the meanwhile, anyone who has any information about Adams or the Rev. Mr. Clark should please communicate with Ms. M. Moberly, University Library, Pietermaritzburg.

### Settler Scotts

On 28 September descendants of Rev. Charles Scott gathered at the Pinetown Presbyterian Church to commemorate the 125th anniversary of the arrival of their forebears in Natal. The service was conducted by Rev. Charles Scott Shaw, great grandson of Rev. Charles Scott, and grandson of Rev. James Scott, the youngest member of the immigrant family.

A brochure produced for the occasion by Rev. Scott Shaw gives information on the family's Scottish background, shows portraits of Charles Scott and his wife Percess Flora, lists the names of the members of the family who emigrated, and reproduces an account of their arrival in Natal in 1850 taken from manuscript notes on the family's history written by Rev. James Scott in 1922.

### Discovering the Natal Flora

Having published, in our last issue, an article by Professor A. W. Bayer on early botanists in Natal, it is a pleasure to record that interest in our flora is as lively as ever it was.

Barbara Jeppe, whose *South African Aloes* earned her recognition as an accomplished flower artist, and who helped to illustrate Cynthia Giddy's notable work *The Cycads of South Africa*, has now produced *Natal Wild Flowers* (Purnell, 1975). The book runs to approximately 200 pages, gives detailed descriptions, and includes 56 full colour pages covering 284 species.

Another splendid production which should appear before the end of the year is Janet M. Gibson's *Wild Flowers of Natal (Coastal Region)*. The author states that her object is 'to introduce readers to the wealth of beauty of the Natal

flora'. There can be little doubt that the work will fully achieve its purpose. Mrs. Gibson's illustrations are exquisitely executed, and convey, as Professor Bayer has noted, a 'distinctive three-dimensional impression'. The book deals with 810 species, and will consist of 256 pages, including 116 colour plates containing 886 paintings. To do the illustrations justice, the plates are being reproduced by a four-colour lithographic process on high quality art paper. This will make the book an expensive undertaking and, to finance the standard edition, the Natal Publishing Trust Fund has decided to issue a *de luxe* edition of 500 numbered copies. Each of these books will be bound in real leather, and will be numbered and signed by the artist.

### **Botany, The Mechanics Magazine, and the Natal Society**

Interest in botany may lead to unexpected discoveries and unwelcome frustrations. A reader in the University Library, who requested a copy of a lecture on Natal Botany delivered by Dr. Mack to the Natal Society in the early 1850s, precipitated a search which soon began to focus on a long-extinct publication known as *The Mechanics Magazine and Literary Journal*. Those engaged in the quest were able to establish that the Natal Mechanics Institute was founded in 1853, that the first issue of its journal appeared on September 1st of the same year, and that three or four subsequent issues were published. But there the search came to a tantalising dead end. No surviving copies of the short-lived journal could be traced. We appeal to readers to help extricate our searchers from their impasse. Any information about the whereabouts of any issues of *The Mechanics Magazine and Literary Journal* will be welcome.

### **Two Centenaries**

#### *Thomas Baines*

No-one who uses the South African postal services can fail to be aware that 1975 is the centenary of the death of Thomas Baines. To commemorate the occasion, the Post Office produced one of the most beautiful sets of stamps ever to have been issued in this country. But although Natalians have had the pleasure of despatching and receiving small reproductions of Baines paintings, there has been little sense of the centenary being in any way a Natal occasion. The following note by Dr. B. J. T. Leverton is thus a timely reminder that the great explorer and artist knew the colony well, and was well-known in it:

In the many articles which have appeared this year to commemorate the hundredth anniversary of the death of Thomas Baines little attention has been given to his strong Natal connections. Many of his expeditions were based on Durban, and he was a frequent caller at the Natal capital as it was *en route* from the seaport to the far interior. Baines was also the recipient of a great deal of assistance from Natalians, from transport drivers such as William Leathern and explorers like Edward Button, 'Vinny' Erskine and William Marshall. Quicker and easier routes to the interior were the lifeblood of Baines and this was where the 'know-how' of the Natalians was of such benefit.

It was perhaps obvious that the Natal Society should have paid a great

deal of attention to the work of Baines, and on one of his visits to Pietermaritzburg he gave the Society a lecture on his work. This was given in the chamber of the Legislative Council (the old government school room at the corner of Longmarket and Chapel streets) on Friday, 17th February, 1871.

Baines enthralled his big audience with numerous interesting anecdotes about his journeys up the Zambezi and the people he met there, and he illustrated his lecture with a large self-drawn map which showed a wealth of detail, stopping places, kraals of chiefs and other features. He also paid tribute to some of the other traders and hunters in the area, especially Hartley, Lee, Wood, Watson, Chapman and Edwards.

The occasion was memorable for another reason. Baines brought with him, and displayed for the enjoyment of those attending the lecture, three of his own paintings. One of these represented a hunting scene with a huge elephant chasing an African mounted on horseback; another was of an African kraal, showing a man manipulating iron; the third was a view of the diggings at which the party of Baines had established itself.

The *Natal Witness* remarked that the works were interesting in the extreme and could form invaluable illustrations to a book of his travels. 'Perhaps', it added, 'they may appear in that form one day.'

Shortly before his death, Baines was given a 'grand dinner' in Natal, and he here remarked upon the invaluable help given him by Natalians in all walks of life. The link between Baines and Natal might well be examined by some interested researcher.

### *W. H. I. Bleek*

From Mr. John Wright of the Department of History, University of Natal, Pietermaritzburg, we have received a reminder that 1975 is also the centenary of the death of another great South African with Natal connections. Mr. Wright's note reads:

Another South African centenary, but one which would have been noted only by those involved in African Studies, was the death on 17th August, 1875, of Dr. Wilhelm Heinrich Immanuel Bleek, who pioneered the scientific study of southern Africa's indigenous languages, and who was one of the very few people of his time to concern himself with the culture of the fast-disappearing 'Bushmen'. A highly trained philologist, Bleek laid the foundations for the comparative study of the 300-400 Bantu languages today spoken across most of sub-equatorial Africa, and was responsible for preserving virtually all that has survived of the language and mythology of the Bushmen in the Cape.

Born in Berlin in 1827, Bleek studied theology at the university in Bonn and then in Berlin, where his interest in African languages was aroused. His Ph.D. thesis, written in Latin, dealt with the origins of the 'Hottentot' language. In 1854 he was appointed as linguist to a British expedition to the Niger, and in 1855, at the suggestion of the recently appointed Bishop of Natal, J. W. Colenso, came to the colony to study Zulu. After a stay of eighteen months, during which, among other things, he apparently helped to produce the *Natal Witness*, he left for

Cape Town, where he became a government interpreter, and, later, librarian of the Grey collection in the South African Public Library.

All this time Bleek was industriously publishing articles and books in the field of his study, and it was he who was responsible for introducing the now commonly used term 'Bantu' to describe this African language family. In 1870, knowing that there was little time to lose before they completely lost their identity, he switched the focus of his attention to the Bushmen. With the help of two Bushmen convicts whom he was allowed to take into his keeping, he was able to learn the language of the Cape Bushmen and set down something of their mythology. He died, at the early age of 48, before he could finish what he had set out to do, but his work was continued by his daughter, Dorothea, who later became famous in her own right.

### **People of the Eland**

A hundred years after Bleek's death it is a fitting, if indirect, tribute to him that 1976 will see the publication of a major new work on the Bushmen. This is Patricia Vinnicombe's *The People of the Eland* (University of Natal Press), which deals with the paintings of the Natal Drakensberg and the people who painted them. Although illustrated with photographs and the author's superb tracings, this is much more than another sumptuous coffee-table piece. The book is the product of years of study, research, field-work and reflection, and goes far beyond any previous works on the rock art of the Bushmen.

In turn, the author discusses the geology, climate, vegetation and fauna of the Natal Drakensberg; the history of contact between the mountain Bushmen and the successive waves of immigrants, black and white, who moved into their lands; the evidence yielded by archaeology and ethnology; the content, superposition and dating of the paintings; the classes of subject matter; and the question of conscious and subconscious perception.

From all this there emerges a fascinating explication of the paintings that yields new insight into the Bushman societies of the past.

### **The Year of the Woman — and of Fashion**

Several distinguished books by women have already featured in this column. Another that we greatly look forward to is Daphne Strutt's work, *Fashion in South Africa 1652-1900*, which is due to be published by Balkema later in the year. Like the books on Natal flowers by Barbara Jeppe and Janet Gibson, and like Patricia Vinnicombe's *People of the Eland*, Mrs. Strutt's book is lavishly illustrated. It will include hundreds of photographs and drawings as well as a small selection of colour plates, showing the changing dress styles of the people of European origin in the land of their adoption.

Mrs. Strutt's services to Natal history are considerable. Her book is a contribution to South African history of which Natalians can be proud, for included in it will be information derived from early Natal newspapers as well as illustrations drawn from the rich heritage preserved in collections such as the Local History Museum (Durban), the Don Library of Africana (Durban), the Voortrekker Museum (Pietermaritzburg), the Ladysmith Museum, the Government Archives (Pietermaritzburg), the Killie Campbell Africana Library (Durban), and the Natal Museum (Pietermaritzburg).

The book will have a wide appeal to the general reading public; it will also, we are confident, become a standard work of reference for serious historians, novelists, play-producers, film-makers — indeed all those who are concerned to dress their renderings of the past with authenticity.

### Women as Local Historians

Readers who have perused our Register of Societies and Institutions in previous issues will know that the Federation of Women's Institutes of Natal, Zululand, East Griqualand and the Transkeian Territories has, for a number of years, been organising the compilation of 'Area Annals', recording the history of country districts in Natal and adjacent regions. Though not professional historians, the annalists have succeeded in producing a series of fascinating volumes, some of which are likely to be of considerable interest to scholars.

The project is nearing completion, and the Federation of Women's Institutes is to be congratulated on having launched a scheme that has brought to light a wealth of information and local source material, including valuable photographs, that might otherwise have remained in the limbo of forgotten things.

The following is a list of the volumes that have so far appeared:

Amatikulu	Mt. Edgecombe
Bendigo	Mtunzini
Bergville	Musgrave
Bluff (Kings Rest)	New Germany
Bluff (Brighton Beach)	Paulpietersburg
Cato Ridge	Pinetown
Colenso	Pondwane
Darnall	Port Edward
Durban North	Seven Oaks
East Griqualand	Southbroom
Eastwolds & Lufafa Road	Stanger
Estcourt	Swartkop
Greytown — (to be published 1975)	Umhlali (Published)
Howick	Umzumbe
Kingsburgh	Underberg-Himeville
Klip River	Uvongo
Lusikisiki	Westville
Margate	

Copies of the Annals are housed in: the Government Archives, Natal Depot, Pietermaritzburg; the Natal Society Library, Pietermaritzburg; the University of Natal Library, Pietermaritzburg; the Killie Campbell Africana Library, Durban; and the Local History Museum, Durban. In addition, the Natal Museum, Pietermaritzburg, and the Durban Municipal Library have received copies of the Annals completed during the past year and will receive copies of future volumes.

### Nominate a Noteworthy Natalian

Volumes I and II of the *Dictionary of South African Biography* are already well-thumbed items on many a library shelf, and Volume III is ready for the press. Accordingly, plans are now being prepared for Volume IV and its

successors. The editors are particularly concerned to update their prospectus by securing the names of public figures or other notable persons who died during the period 1 January 1964 to 31 December 1969. Suggestions should be sent to the Editor-in-Chief, DSAB, Human Sciences Research Council, Private Bag X41, Pretoria, 0001.

### Creating a Sane Urban Environment

In Durban attention is beginning to focus on urban conservation. A liaison Committee for the Preservation of Historical Amenities, established by the Durban City Council and the Natal Provincial Institute of Architects, has produced a first listing of Durban's historical buildings and other amenities of value to the civic community. More than 140 of these have so far been recorded, and, early in September, photographs of many of them were put on display by the Natal Institute of Architects in an exhibition arranged to coincide with a symposium on urban conservation.

The exhibition brochure, illustrated by an excellent map and 75 photographs, is eloquent testimony to the treasures that may disappear, either under the demolisher's hammer or the developer's scaffolding, if conservation fails to gather support. In the hope that we may assist in generating interest, we urge our readers to acquire copies of the brochure. We also urge Pietermaritzburg and other Natal towns to move in the direction that has been signposted in Durban and to do so as fast as possible.

### In Defence of 'Eshowe'

Elsewhere in this issue we reprint an article entitled 'The Defence of Ekowe' by Lieutenant W. N. Lloyd. Commenting on the various renderings of the name of the old Zulu colonial capital, Mr. G. S. Moberly writes:

The form 'Ekowe' was used from time to time in maps and despatches, and seems to have made its first appearance at the time of the Zulu war. Perhaps it was a misprint, immortalised by officialdom. Because *iKhowe* is the Zulu for a large type of mushroom, it is often presumed that the name-form derives from that word. It has even been suggested that the Zulu, seeing a British military camp there, likened the bell tents to this fungus, and named the locality accordingly. This ingenious explanation must be ruled out of court, however. Eshowe existed long before there were any white man's tents to be seen there.

The earliest reference to the name that I can find is on the map in Captain Allen F. Gardiner's *Journey to the Zoolu Country*, published in 1836. This shows 'Echoi' — an unhelpfully ambiguous spelling. Did Gardiner (no great linguist) mean the 'ch' to be pronounced as in 'such' or as in 'echo'? Lewis Grout in his book *Zululand*, published in 1863, uses a form that corresponds closely to Gardiner's. This is 'Echowé', but the ambiguity remains.

The modern accepted form is 'Eshowe', while the commonest variant is, or was, 'Etshowe'. There is probably very little difference in pronunciation intended by these two consonantal forms. After all, 'Shaka' used to be spelled 'Tshaka', to say nothing of 'Chaka' or 'Tyaka'.

One interesting point is that there is a small village near Wankie in

Rhodesia, known as, and spelt 'Etshowe'. Since the Ndebele, whose language is spoken in those parts, originated as a breakaway group from the Zulu kingdom, it is not unlikely that the name preserves the memory of the southern origin of these people. When questioned on the name, the inhabitants usually reply that it is taken from a place in Natal.

Assuming that 'Eshowe' or 'Etshowe' are minor variations of the original name, the next question to consider is what the name meant. In an article by Dr. D. F. Kokot in the *Encyclopaedia of Southern Africa*, the suggestion is made that the name might be an allusion to a plant *Xysmalobium*, which grows in those parts. The plant was used by persons engaged in the preparation of hides, as the smell keeps dogs away. The Zulu name for the plant is *iShongwe*, but the Qwabe form is *iShowe* or *iTshowe*. It may be surprising that the Qwabe form is nearer to what we are looking for than the Zulu, but it must be remembered that the Eshowe area was in Qwabe country until the latter's absorption into Shaka's Zulu kingdom.

H. C. Lugg, an acknowledged authority on the Zulu, has suggested that the name might be derived from *UShaza*, meaning a south wind. Certainly, there is an old Zulu saying that 'it is always cool in Eshowe'. There is also a legend, mostly among whites, that the name is an onomatopaeic representation of the sound of the wind in the trees of the Dhlinda forest, round which the township lies. I have never heard any support for this from Zulu sources, though I have heard that the name Lusikisiki in Pondoland represents, in Xhosa, the sound of reeds rustling in the wind. The following verse is taken from a delightful poem by C. S. Stokes which appears in *Joyful Errand*:

E-show-e lyred the zephyrs, E-show-e lisped the breeze.  
 E-show-e choired the ripples among the forest trees.  
 And when the sporing white men pegged out a hamlet there,  
 They called the place Eshowe, from the whispers in the air.

If the foregoing should not be the real answer, one somehow wishes that it were.

### A New Textbook

An important publication this year has been *South Africa in the Modern World (1910-1970)*, edited by J. J. Breitenbach (Shuter and Shooter). This large modern history of 576 pages is the work of eight contributors, all specialists in their fields of study. Basically it is a textbook for the new Standard X National Core Syllabus but the content and presentation are so fresh and stimulating that the ordinary reader will find it an excellent survey of the dramatic military, political and social events of the last 60 years. It should therefore appeal to the general public. The book is divided into two equal parts, viz. world history from 1910 to modern times and, secondly, South African history for about the same period. A section of nearly 40 pages in chapter 28 deals frankly with the political awakening of black people and presents their case in the actual statements of Chief Gatsha Buthelezi, Tom Swartz, David Curry, H. E. Joosub, M. T. Moerane, and W. F. Nkomo. Illustrations are numerous and meaningful, and there is a good bibliography containing many recent and authoritative works.

For its confident grasp of modern events, its factual content, and its compelling narrative force, this book is certain of a permanent place in universities, high schools, and libraries throughout South Africa.

### **Mapping Out the Answer**

In our last issue we asked for information about the origin of a 55 cm x 88 cm coloured map printed by John Singleton and Sons of Durban, and entitled 'Bird's-Eye Map of War District Natal'. Mrs. Shelagh Spencer has provided exactly the information that was wanted. She writes:

The map accompanied *Natal Province: Descriptive Guide and Official Handbook*, edited by A. H. Tatlow, and published in Durban in 1911 by the South African Railways Printing Works. The map is based on one compiled by J. C. Sturgeon, Chief Engineer of Railways in Natal, and C. W. F. Harrison, which had appeared in *Natal: An Illustrated Official Railway Guide and Handbook of General Information*, edited by Harrison, and published in 1903 in London by Payne Jennings. This 1903 map is slightly larger (58,5 cm x 91 cm) and has the imprint of George Philip and Son, Ltd.

### **Monkey Business**

We have been asked whether there were ever baboons in the Natal midlands, or whether they have always been confined to the Berg, Oribi Gorge and the coastal bush. The question is not a snide midlander's insult to fellow-Natalians in other districts. It comes from a colleague seriously interested in simian ecology. Unfortunately, we don't know the answer. Perhaps readers will remember this tailpiece and help with information.

*Compiled by C. de B. WEBB  
and M. P. MOBERLY*

*The Editors will gladly receive Notes and Queries on any  
topic of Natal Interest*